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still rise with the sun, although they go to bed after dark. On the whole, there is no specific horological time for meals. However, the village schools operate on a definite time schedule, and this affects quite a large proportion of the resident population—the teachers and their families, the children, and their mothers who prepare their lunches. Of course, those who are, or have been, working in the city, are quite thoroughly conditioned to clock-schedules. A good deal of apparently unnecessary reference to and synchronization of watches was observed in the village. On the whole, however, it can be said that future plans which involve exact hours are made and fulfilled in a casual manner. Perhaps a valid generalization would be that the average individual regards his watch as a symbol of prosperity, an instrument, on occasion, of practical value, and an interesting toy—all in about equal measure.

Combs, toilet soap, safety and straight razors, shaving lotion, etc. (all of European or American manufacture) are universally distributed. Some people have and use toothbrushes. The women do not appear to use cosmetics to any great extent.

A variety of containers have already been described, but several more must be added. The rectangular five-gallon gasoline can, with its top cut out and fitted with a wooden handle, is widely used for carrying water, cement and other bulk materials. Various sizes of coiled baskets, cylindrical with large handles over the top, are used for carrying food. Large, flat wicker trays are used for carrying such things as bread and laundry and for the display of vegetables in the stores. Formerly, silk worm cocoons were set out on them.

Carpenter's and mason's tools—hammers, saws, planes, levels, drills, screwdrivers, chisels, and trowels—appear to be the same in form as they are in the West. Probably most of the items now used are western-made, but most of the forms are very old in the Middle East.

Agricultural tools are conservative and of very ancient form. There are no horses in the village (the Arabs use them for riding rather than for traction), and the ox is the chief draft animal. The plow consists of a wooden shaft (in several segments) to which a round iron spike is set at an agle. The thresher is a heavy sledge into whose bottom sharp volcanic stones (from the Akkar) are set. (See Thesmin, 1956, pp. 134-36, for illustrations.) Grain is winnowed by tossing it up into the air with a rather crude fork made entirely of wood. Small saws and hand-clippers (the only recent foreign element in the toolkit) are used for pruning. The last item is an iron spade, which is, if possible, manipulated by two or three men. One man grasps the handle and shaft in the usual manner, and, in effect, pushes the spade. One or two other men pull the spade by means of cords attached to the shaft just above the shoulders of the blade.

The traditional means of communication were donkeys, horses, and human backs and legs, traveling over rough stone paths. To this, can be added a recent-

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used as fuel in the city. In the village, brushwood is collected for fuel in addition to the importation of kerosene.

Animal manure is not used extensively as plant fertiliner because it is scarce. Recently this meager supply has been supplemented by British-made chemical fertiliners. Night soil is not used at all.

Animal husbandry is very limited. Each farmer has a yoke of oxen for traction and some have a few cows for milk. There are one or two donkeys in the village. Two farmers keep bees. The hives are formed in the large water jars (*jarra*) described earlier. Several of these, each split horizontally across the middle, are set in a row. The bees enter and go out by the narrow open neck. The honey is removed by separating the two halves of the jar, and half the honey is left for the bees. Some fowl are kept in the village, primarily for their eggs. Dogs are kept by some householders, and cats by more, for guarding and mousing, respectively. They are not treated as pets, or objects of affection.

It is the lack of water which so seriously limits agricultural productivity in the village. The possibility of drilling successful wells, even with modern equipment, is, as was noted in the first chapter, very remote. Irrigation lines, which affect the coastal strip lower than forty meters above sea level, have been extended almost to Be'ishta from the River Ibrahiim to the south, and to the village of Madfuun, just north of Burbara, from the River Jawz. The Qurni has the misfortune of being halfway between these rivers, at the end of the line in both directions. It is also unfortunate in that since its coastline is more precipitous than surrounding areas, it has a smaller area of potentially irrigable land than the surrounding areas. Nevertheless, it would be of great help to the village if irrigation water could be brought to it.

CONCLUSION

This chapter can fittingly be closed with a series of quotations which summarize, high-light, or give wider perspective to some of the points which have been made. They do not require any comment except that of drawing the reader's attention to their dates, especially those of the last three.

> 1. It is probable . . . that it was on the slopes of the originally forest-clad mountains of ancient Phoenicia that rain agriculture began. (Lowdermilk, 1944, p. 413.)
>
> 2. The effort of the Lebanese has made this country capable of nourishing a relatively dense population. There are few mountainous regions so little favored by nature from which man has drawn such a great agricultural return. (Thoumin, 1936, p. 126; translation mine.)
>
> 3. The Syrian peasant is more like a miner than a farmer. (Himadeh, 1936, p. 92.)
>
> 4. Elsewhere man has cultivated the land: in the Lebanon he has made it. Elsewhere the harvest is the produce: here it is the soil. Man collects and carries to